

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

mATi mATiki-mOhanaM

In the kRti ‘mATi mATiki telpa’ – rAga mOhanaM, SrI tyAgarAja shows his annoyance at the Lord procrastinating in protecting him.

P mATi mATiki telpa valenA muni
mAnas(A)rcita caraNa rAmayya nItO

A ¹sUTig(o)kkaTE mATa cAladA
nATi modalukoni sATi lEni nItO (mATi)

C1 pankaja vadana ²sarasa vinOda
³sankaTamula vEgamE tIrpa rAdA
Sankara priya sarv(A)ntaryAmivi kAdA
inka nA madi nIku teliyaga lEdA (mATi)

C2 karuNA sAgara ⁴paripUrNa nIku
sari vElpulu lEr(a)nucun(I)varaku
mora peTTina nApai(y)Ela parAku
varulu jUturu ⁵bhANDamunak(o)kka metuku (mATi)

C3 SRngAra SEkhara ⁶sura vairi rAja
bhanga sujana hRt-kumuda bha-rAja
⁷mangaLa-kara rUpa jita rati rAja
⁸gangA janaka pAlita tyAgarAja (mATi)

Gist

O Lord rAmayya whose feet are worshipped in the minds of the sages! O Lotus Faced! O Joyful Sporter (of projection, sustenance and in-folding)! O Dear to Lord Siva! O Ocean of Mercy! O Wholesome Lord!

O Epitome of Charm! O Lord who slayed rAvaNa! O Moon who blossoms the lily of the heart of the pious people! O Lord whose form causes auspiciousness! O Lord who surpasses (beauty of) the cupid! O Lord from whose feet river gangA issued forth! O Protector of this tyAgarAja!

You are the peerless Lord from the very beginning; therefore, should it be told to You again and again? Isn't only a single word directly enough?

You are the inner controller of everything or everyone; therefore, is my mind still not known to You? Can't You relieve my difficulties quickly?

I have so far entreated You that there are no Gods equal to You; therefore, why this unconcern towards me?

The eminent ones would be watching (Your attitude); isn't just one (boiled) grain of rice for a pot sufficient to test (in order to know whether the pot rice is cooked or not)?

Word-by-word Meaning

P O Lord rAmayya whose feet (caraNa) are worshipped (arcita) in the minds (mAnasa) (mAnasArcita) of the sages (muni)!

Should it be told (telpla valenA) to You again and again (mATi mATiki)?

A Isn't only a single (okkaTE) word (mATa) directly (sUTiga) (sUTigokkaTE) enough (cAladA),

O Lord rAmayya whose feet are worshipped in the minds of the sages! Should it be told to You (nItO) – the peerless (sATi lEni) Lord from the very beginning (nATi modalukoni) (literally from that day) – again and again?

C1 O Lotus (pankaja) Faced (vadana)! O Joyful (sarasa) Sporter (vinOda) (of projection, sustenance and in-folding)! Can't (rAdA) You relieve (tIrpa) my difficulties (sankaTamula) quickly (vEgamE)?

O Dear (priya) to Lord Siva (Sankara)! Aren't You (kAdA) the inner controller (antaryAmivi) of everything or everyone (sarva) (sarvAntaryAmivi)? Is my (nA) mind (madi) still (inka) not (lEdA) known (teliyaga) to You (nIku)?

O Lord rAmayya whose feet are worshipped in the minds of the sages! Should it be told to You again and again?

C2 O Ocean (sAgara) of Mercy (karuNA)! O Wholesome Lord (paripUrNa)!

Why (Ela) this unconcern (parAku) towards me (nApai) (literally on me) (nApaiyEla) who has so far (I varaku) entreated (mora peTTina) You that (anucunu) there are no (lEru) (lEruanucunIvaraku) Gods (vElpulu) equal (sari) to You (nIku)?

The eminent ones (varulu) would be watching (jUturu) (Your attitude); isn't just one (okka) (boiled) grain of rice (metuku) for a pot (bhANDamunaku) (bhANDamunakokka) sufficient to test (in order to know whether the pot rice is cooked or not)?

O Lord rAmayya whose feet are worshipped in the minds of the sages! Should it be told to You again and again?

C3 O Epitome (SEkhara) of Charm (SRngAra)! O Lord who slayed (bhanga) rAvaNa – the king (rAja) of enemies (vairi) of celestials (sura)!

O Moon – Lord (rAja) of stars (bha) – who blossoms the lily (kumuda) of the heart (hRt) of the pious people (sujana)!

O Lord whose form (rUpa) causes (kara) auspiciousness (mangaLa)! O Lord who surpasses (jita) (beauty of) the cupid – the Consort (rAja) of rati!

O Lord from whose feet river gangA issued forth (janaka) (literally father)! O Protector (pAlita) of this tyAgarAja!

O Lord rAmayya whose feet are worshipped in the minds of the sages! Should it be told to You again and again?

Notes –

Variations –

¹ – sUTiga okkaTE mATa – nUtikokkaTE mATa.

³ – sankaTamula – sankamulanu - sankamulu : ‘sankamulu’ is not correct.

References –

⁴ – paripUrNa - The term is indefinable. However, the following upanishad SLOka is relevant –

OM pUrNam-adaH pUrNam-idaM pUrNAt pUrNam-udacyatE |
pUrNasya pUrNam-AdAya pUrNam-Eva avaSishyatE ||

“OM. That (Brahman) is infinite, and This (universe) is infinite. This infinite proceeds from That infinite. Taking the infinitude of This infinite (universe) That infinite remains same (Brahman) alone.”

Please also refer to an article on the verse –

http://www.advaita.org.uk/discourses/teachers/purnamadah_nair.htm

⁸ – gangA janaka - Regarding birth of river ganga, the following verse in SrImad bhAgavataM, Book 8, Chapter 21- <http://vedabase.net/sb/8/21/en>

dhAtuH kamNDalu-jalaM tad-urukramasya
pAdAvanEjana-pavitrataY narendra |
svardhunyabhUn-nabhasi sA patatI nimArshTi
lOkatrayaM bhagavatO viSadEva kIrTiH || 4 ||

“O King, the water from Lord brahma’s kamaNDalu washed the lotus feet of Lord vAmana dEva, who is known as urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the ganga, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.”

Descent of ganga to Earth is given in SrImad-vAlmIki rAmAyaNa, bAla kANda, Chapters 42 to 44. The complete story of ganga is found in Mahabharata Anusasana Parva, Section XXVI. Please visit the site to read the full story – <http://www.hinduism.co.za/sacred.htm>

Comments -

² – sarasa vinOda – The exact meaning of this epithet is not clear. However, it has been translated as ‘joyful sporter – projection, sustenance and in-folding’.

⁵ – bhANDamunaku oka metuku – This is an adage. In order to ascertain whether rice is cooked properly or not, one takes out from the pot, just one (boiled) grain of rice and feels it. By this simile, SrI tyAgarAja seems to mean that ‘if You fail to protect me, it would be taken as a test case for Your attitude towards Your devotees’; this is further amplified by the previous words ‘the eminent ones are watching’. In tamizh, this is called ‘pAnaikku oru sORu padam’.

⁶ – sura vairi rAja bhanga – It is not clear to whom SrI tyAgarAja refers, because there are so many enemies for the celestials. However, it has been taken as ‘rAvaNa’ here.

7 – mangaLa kara rUpa jita rati rAja – The word 'rUpa' can be attached with either of the epithets as – 'mangaLa kara rUpa' or 'rUpa jita rati rAja' : 'mangaLa kara' and 'jita rati rAja' without 'rUpa' makes sense.

Devanagari

- प. माटि माटिकि तेल्य वलेना मुनि
मान(सा)र्चित चरण रामय्य नीतो
- अ. सूटि(गो)क्कटे माट चालदा
नाटि मोदलुकोनि साटि लेनि नीतो (माटि)
- च1. पंकज वदन सरस विनोद
संकटमुल वेगमे तीर्प रादा
शंकर प्रिय स(र्वा)न्तर्यामिवि कादा
इंक ना मदि नीकु तेलियग लेदा (माटि)
- च2. करुणा सागर परिपूर्ण नीकु
सरि वेल्पुलु ले(र)नुचु(नी)वरकु
मोर पेड्डिन नापै(ये)ल पराकु
वरुलु जूतुरु भाण्डमुन(को)क्क मेतुकु (माटि)
- च3. शृंगार शेखर सुर वैरि राज
भंग सुजन हत्कुमुद भ-राज
मंगळ कर रूप जित रति राज
गंगा जनक पालित त्यागराज (माटि)

English with Special Characters

- pa. māṭi māṭiki telpa valenā muni
māna(sā)rcita caraṇa rāmayya nītō
- a. sūṭi(go)kkaṭē māṭa cālādā
nāṭi modalukoni sāṭi lēni nītō (māṭi)
- ca1. paṅkaja vadana sarasa vinōda
saṅkaṭamula vēgamē tīrpa rādā
śaṅkara priya sa(rvā)ntaryāmivi kādā
iṃka nā madi nīku teliyaga lēdā (māṭi)
- ca2. karuṇā sāgara paripūrṇa nīku

sari vēlpulu lē(ra)nucu(nī)varaku
 mora peṭṭina nāpai(yē)la parāku
 varulu jūturu bhāṇḍamuna(ko)kka metuku (māṭi)
 ca3. śṛṅgāra śēkhara sura vairi rāja
 bhaṅga sujana hr̥tkumuda bha-rāja
 maṅgaḷa kara rūpa jita rati rāja
 gaṅgā janaka pālita tyāgarāja (māṭi)

Telugu

ప. మాటి మాటికి తెల్ప వలెనా ముని
 మాన(సా)ర్చిత చరణ రామయ్య నీతో
 అ. సూటి(గొ)క్కటే మాట చాలదా
 నాటి మొదలుకొని సాటి లేని నీతో (మాటి)
 చ1. పంకజ వదన సరస వినోద
 సంకటముల వేగమే తీర్చ రాదా
 శంకర ప్రియ స(ర్వా)స్త్రయామివి కాదా
 ఇంక నా మది నీకు తెలియగ లేదా (మాటి)
 చ2. కరుణా సాగర పరిపూర్ణ నీకు
 సరి వేల్పులు లే(ర)నుచు(నీ)వరకు
 మొర పెట్టిన నాపై(యే)ల పరాకు
 వరులు జూతురు భాణ్ణమున(కొ)క్క మెతుకు (మాటి)
 చ3. శృంగార శేఖర సుర వైరి రాజ
 భంగ సుజన హృత్కుముద భ-రాజ
 మంగళ కర రూప జిత రతి రాజ
 గంగా జనక పాలిత త్యాగరాజ (మాటి)

Tamil

ప. మాడి మాడికి తెల్ప వలెనా ముని
 మాన(సా)ర్శిత శరణ రామయ్య నీతో
 అ. సూడి(కొ)క్కడే మాడ సాలతా³
 నాడి మొత్తుకొని సూడి లేని నీతో (మాడి)
 చ1. పంకజ వత్సన సరస వినోద³
 సంగకడముల వేగమే తీర్ప రాతా³
 సంగకర ప్రియ సర్(వా)న్తర్యమివి కితా³

- இங்க நா மதி³ நீகு தெலியக³ லேதா³ (மாடி)
- ச2. கருணா ஸாக³ர பரிபூர்ண நீகு
ஸரி வேல்புலு லே(ர)னுச(னீ)வரகு
மொர பெட்டின நாபையே)ல பராகு
வருலு ஜூதுரு பா⁴ண்ட³முன(கொ)க்க மெதுகு (மாடி)
- ச3. **ஸ்ருங்கா³ர ஸேக²ர** ஸுர வைரி ராஜ
ப⁴ங்க³ ஸுஜன ஹ்ருத்-குமுத³ ப⁴-ராஜ
மங்க³ள கர ரூப ஜித ரதி ராஜ
க³ங்கா³ ஜனக பாலித த்யாக³ராஜ (மாடி)

திரும்பத் திரும்ப தெரிவிக்க வேணுமோ? முனிவர்
உள்ளங்களில் தொழப்படும் திருவடியோனே! இராமய்யா! உன்னிடம்

நேராக ஒரே சொல் போதாதோ?
அன்று முதல் நிகரற்ற உன்னிடம்
திரும்பத் திரும்ப தெரிவிக்க வேணுமோ? முனிவர்
உள்ளங்களில் தொழப்படும் திருவடியோனே! இராமய்யா!

1. தாமரை வதனத்தோனே! திருவிளையாடலில் திளைப்போனே!
நெருக்கடிகளை விரைவாக தீர்க்கலாகாதா?
சங்கரனுக்கு இனியோனே! யாவரின் உள்ளியங்குவோன் அன்றோ?
இன்னமும் எனதுள்ளம் உனக்குத் தெரியவில்லையோ?
திரும்பத் திரும்ப தெரிவிக்க வேணுமோ? முனிவர்
உள்ளங்களில் தொழப்படும் திருவடியோனே! இராமய்யா!

2. கருணைக் கடலே! முழுமுதலே! உனக்கு
நிகர் தெய்வங்களிலரென இதுவரை
முறையிட்ட என் மீதேன் அசட்டை?
மேலோர் நோக்குவர்; பானைக்கு ஒரு சோறு (பதம்);
திரும்பத் திரும்ப தெரிவிக்க வேணுமோ? முனிவர்
உள்ளங்களில் தொழப்படும் திருவடியோனே! இராமய்யா!

3. வனப்பின் சிகரமே! வானோர் பகைவர் அரசனை
யழித்தோனே! நல்லோரிதயக் குமுதத்தின் மதியே!
மங்களமருளும் உருவத்தோனே! (எழிலில்) மதனை வென்றோனே!
கங்கையை தோற்றுவித்தவனே! தியாகராசனைப் பேணுவோனே!
திரும்பத் திரும்ப தெரிவிக்க வேணுமோ? முனிவர்
உள்ளங்களில் தொழப்படும் திருவடியோனே! இராமய்யா!

வானோர் பகைவர் அரசன் - இராவணன்

Kannada

ಪ. ಮಾಟಿ ಮಾಟಿ ಕೆಲ್ವ ವಲೆನಾ ಮುನಿ

ಮಾನ(ಸಾ)ರ್ದಿತ ಚರಣ ರಾಮಯ್ಯ ನೀಶೋ

ಅ. ಸೊಟಿ(ಗೊ)ಕ್ಕಟೇ ಮಾಟ ಚಾಲದಾ

ನಾಟಿ ಮೊದಲುಕೊನಿ ಸಾಟಿ ಲೇನಿ ನೀತೋ (ಮಾಟಿ)

ಚಗ. ಪಂಕಜ ವದನ ಸರಸ ವಿನೋದ

ಸಂಕಟಮುಲ ವೇಗಮೇ ತೀರ್ಪ ರಾದಾ

ಶಂಕರ ಪ್ರಿಯ ಸ(ರಾ)ನ್ತರಾಮಿವಿ ಕಾದಾ

ಇಂಕ ನಾ ಮದಿ ನೀಕು ತೆಲಿಯಗ ಲೇದಾ (ಮಾಟಿ)

ಚ೨. ಕರುಣಾ ಸಾಗರ ಪರಿಪೂರ್ಣ ನೀಕು

ಸರಿ ವೇಲ್ಪುಲು ಲೇ(ರ)ನುಚು(ನೀ)ವರಕು

ಮೊರ ಪೆಟ್ಟಿನ ನಾಪೈ(ಯೇ)ಲ ಪರಾಕು

ವರುಲು ಜೂತುರು ಭಾಣ್ಣಮುನ(ಕೊ)ಕ್ಕ ಮೆತುಕು (ಮಾಟಿ)

ಚ೩. ಶೃಂಗಾರ ಶೇಖರ ಸುರ ವೈರಿ ರಾಜ

ಭಂಗ ಸುಜನ ಹೃತ್ಯಮುದ ಭ-ರಾಜ

ಮಂಗಳ ಕರ ರೂಪ ಜಿತ ರತಿ ರಾಜ

ಗಂಗಾ ಜನಕ ಪಾಲಿತ ತ್ಯಾಗರಾಜ (ಮಾಟಿ)

Malayalam

ಎ. ಮಾತಿ ಮಾತಿಕಿ ತೊಲೆವ ವಲೊನಾ ಮುನಿ

ಮಾನ್(ಸಾ)ರ್ದಿತಿ ಚರಣ ರಾಮಯ್ಯ ನೇತೊ

ಆ. ಸುಪಿ(ಗೊ)ಕ್ಕಟೇ ಮಾಟ ಚಾಲದಾ

ನಾಟಿ ಮೊದಲುಕೊನಿ ಸಾಟಿ ಲೇನಿ ನೀತೋ (ಮಾಟಿ)

ಆ1. ಪಂಕಜ ವರದ ಸರಸ ವಿನೋದ

ಸಂಕಟಮುಲ ವೇಗಮೇ ತೀರ್ಪ ರಾದಾ

ಶಂಕರ ಪ್ರಿಯ ಸ(ರಾ)ನ್ತರಾಮಿವಿ ಕಾದಾ

ಇಂಕ ನಾ ಮದಿ ನೀಕು ತೆಲಿಯಗ ಲೇದಾ (ಮಾಟಿ)

ಆ2. ಕರುಣಾ ಸಾಗರ ಪರಿಪೂರ್ಣ ನೀಕು

ಸರಿ ವೇಲ್ಪುಲು ಲೇ(ರ)ನುಚು(ನೀ)ವರಕು

ಮೊರ ಪೆಟ್ಟಿನ ನಾಪೈ(ಯೇ)ಲ ಪರಾಕು

ವರುಲು ಜೂತುರು ಭಾಣ್ಣಮುನ(ಕೊ)ಕ್ಕ ಮೆತುಕು (ಮಾಟಿ)

ಆ3. ಶೃಂಗಾರ ಶೇಖರ ಸುರ ವೈರಿ ರಾಜ

ಭಂಗ ಸುಜನ ಹೃತ್ಯಮುದ ಭ-ರಾಜ

ಮಂಗಳ ಕರ ರೂಪ ಜಿತ ರತಿ ರಾಜ

ಗಂಗಾ ಜನಕ ಪಾಲಿತ ತ್ಯಾಗರಾಜ (ಮಾಟಿ)

Assamese

- প. মাটি মাটিকি তেল্ল বুলেনা মুনি
মান(সা)চিঁত চৰণ ৰাময়্য নীতো
অ. সূটি(গো)কটে মাট চালদা
নাটি মোদলুকোনি সাটি লেনি নীতো (মাটি)
- চ১. পংকজ বদন সবস বিনোদ
সংকটমূল বেগমে তীৰ্প ৰাদা
শংকৰ প্ৰিয় স(ৰা)স্ত্যামিৰি কাদা
ইংক না মদি নীকু তেলিয়গ লেদা (মাটি)
- চ২. কৰুণা সাগৰ পৰিপূৰ্ণ নীকু
সৰি ৰেল্লুলু লে(ৰ)নুচু(নী)ৰৰকু
মোৰ পেট্টিন নাপৈ(য়ে)ল পৰাকু
ৰকুলু জুতুৰু ভাণ্ডমুন(কো)ক মেতুকু (মাটি)
- চ৩. শৃংগাৰ শেখৰ সুৰ বৈৰি ৰাজ
ভংগ সুজন হুকুমুদ ভ-ৰাজ
মংগল কৰ ৰূপ জিত ৰতি ৰাজ
গংগা জনক পালিত অগৰাজ (মাটি)

Bengali

- প. মাটি মাটিকি তেল্ল বুলেনা মুনি
মান(সা)চিঁত চৰণ ৰাময়্য নীতো
অ. সূটি(গো)কটে মাট চালদা
নাটি মোদলুকোনি সাটি লেনি নীতো (মাটি)
- চ১. পংকজ বদন সবস বিনোদ
সংকটমূল বেগমে তীৰ্প ৰাদা
শংকৰ প্ৰিয় স(ৰা)স্ত্যামিৰি কাদা
ইংক না মদি নীকু তেলিয়গ লেদা (মাটি)

ଚ଼. କରୁଣା ସାଗର ପରିପୂର୍ଣ୍ଣ ନୀକୁ

ସରି ବେଲୁଲୁ ଲେ(ର)ନୁଚୁ(ନୀ)ବରକୁ

ମୋର ପେଢ଼ିନ ନାଁପେ(ୟେ)ଲ ପରାକୁ

ବରୁଲୁ ଜୁତୁରୁ ଭାଞ୍ଜୁମୁନ(କୋ)କ୍ଷ ମେତୁକୁ (ମାଟି)

ଚ଼଼. ଶୃଙ୍ଗାର ଶେଖର ସୁର ବୈରି ରାଜ

ଭଞ୍ଗ ସୁଜନ ହଞ୍ଜୁମୁଦ ଭ-ରାଜ

ମଂଗଳ କର ରୂପ ଜିତ ରତି ରାଜ

ଗଂଗା ଜନକ ପାଳିତ ଶ୍ରୀଗରାଜ (ମାଟି)

Gujarati

୫. ମାଟି ମାଟିକି ତୈଲ୍ପ ବର୍ତ୍ତନା ମୁନି

ମାନ(ସା)ର୍ଥିତ ଧରଣା ରାମଧ୍ୟ ନୀତା

ଅ. ସୁଟି(ଗାଁ)କ୍ଷଟେ ମାଟ ଧାଲେ

ନାଟି ମାଁଢ଼ୁକାଁନି ସାଟି ଲେନି ନୀତା (ମାଟି)

ଧୂ. ପଞ୍ଜ୍ୟ ବଢ଼ନ ସରସ ବିନୋଦ

ସଂକଟମୁଳ ବେଗମେ ତୀର୍ଥ ରାଜା

ଶଂକର ମିଥ୍ୟ ସ(ର୍ବା)ନ୍ତର୍ଯ୍ୟାମିବି ଜାଣା

ଈକ୍ଷ ନା ମଢ଼ି ନୀକୁ ତୈଲ୍ପିୟା ଲେଣା (ମାଟି)

ଧୂ. କରୁଣା ସାଗର ପରିପୂର୍ଣ୍ଣ ନୀକୁ

ସରି ବେଲୁଲୁ ଲେ(ର)ନୁଚୁ(ନୀ)ବରକୁ

ମୋର ପେଢ଼ିନ ନାଁପେ(ୟେ)ଲ ପରାକୁ

ବରୁଲୁ ଜୁତୁରୁ ଭାଞ୍ଜୁମୁନ(କୋ)କ୍ଷ ମେତୁକୁ (ମାଟି)

ଧୂ. ଶୃଙ୍ଗାର ଶେଖର ସୁର ବୈରି ରାଜ

ଭଞ୍ଗ ସୁଜନ ହଞ୍ଜୁମୁଦ ଭ-ରାଜ

ମଂଗଳ କର ରୂପ ଜିତ ରତି ରାଜ

ଗଂଗା ଜନକ ପାଳିତ ଶ୍ରୀଗରାଜ (ମାଟି)

Oriya

ପ. ମାଟି ମାଟିକି ତୈଲ୍ପ ବର୍ତ୍ତନା ମୁନି

ମାନ(ସା)ର୍ଥିତ ଧରଣ ରାମଧ୍ୟ ନୀତା

ଅ. ସୁଟି(ଗୋ)କଟେ ମାଟ ଚାଲିଦା
 ନାଟି ମୋଦଲୁକୋନି ସାଟି ଲେନି ନୀତୋ (ମାଟି)
 ଚ୧. ପଞ୍ଜବ ଓଦନ ସରସ ଓନୋଦ
 ସଞ୍ଜଟମୁଲ ଖେଗମେ ତୀର୍ପ ରାଦା
 ଶଞ୍ଜର ପ୍ରିୟ ସ(ଖି)ନ୍ଦୁର୍ଯ୍ୟାମିଓ କାଦା
 ଇଞ୍ଜ ନା ମଦି ନୀକୁ ତେଲିୟଗ ଲେଦା (ମାଟି)
 ଚ୨. କରୁଣା ସାଗର ପରିପୁର୍ଣ ନୀକୁ
 ସରି ଖେଲପୁଲୁ ଲେ(ର)ନୁରୁ(ନୀ)ଓରକୁ
 ମୋର ପେଜିନ ନାପୈ(ୟେ)ଲ ପରାକୁ
 ଓରୁଲୁ ଜୁତୁରୁ ଭାଷମୁନ(କୋ)କ ମେତୁକୁ (ମାଟି)
 ଚ୩. ଶୃଙ୍ଗାର ଶେଖର ସୁର ଖୈରି ରାଜ
 ଭଞ୍ଜ ସୁଜନ ସୁକୁମୁଦ ଭ-ରାଜ
 ମଞ୍ଜଳ କର ରୂପ ଜିତ ରତି ରାଜ
 ଗଞ୍ଜା ଜନକ ପାଲିତ ତ୍ୟାଗରାଜ (ମାଟି)

Punjabi

ପ. ମାଟି ମାଟିକି ତେଲପ ବଲେନା ମୁନି
 ମାନ(ସା)ରିଚତ ଚରଟ ରାମ୍ପନ ନୀତେ
 ଅ. ସୁଟି(ଗୋ)କଟେ ମାଟ ଚାଲିଦା
 ନାଟି ମୋଦଲୁକୋନି ସାଟି ଲେନି ନୀତେ (ମାଟି)
 ଚ୧. ପଞ୍ଜବ ବଦନ ସରସ ବିନୋଦ
 ସଞ୍ଜଟମୁଲ ବେଗାମେ ତୀରପ ରାଦା
 ସଞ୍ଜର ପ୍ରିୟ ସ(ବୁ)ନତର୍ୟାମିବି କାଦା
 ଇଞ୍ଜ ନା ମଦି ନୀକୁ ତେଲିୟଗ ଲେଦା (ମାଟି)
 ଚ୨. କରୁଣା ସାଗର ପରିପୁର୍ଣ ନୀକୁ
 ସରି ବେଲପୁଲୁ ଲେ(ର)ନୁଚୁ(ନୀ)ବରକୁ

ਮੋਰ ਪੋਟਿਨ ਨਾਪੈ(ਯੇ)ਲ ਪਰਾਕੁ

ਵਰਲੁ ਜੂਤਰੁ ਭਾਣਡਮੁਨ(ਕੋ)ਕਕ ਮੇਤੁਕੁ (ਮਾਟਿ)

ਚੜ. ਸ਼੍ਰਿੰਗਾਰ ਸ਼ੇਖਰ ਸੁਰ ਵੈਰਿ ਰਾਜ

ਭੰਗ ਸੁਜਨ ਹ੍ਰਿਤਕੁਮੁਦ ਭ-ਰਾਜ

ਮੰਗਲ ਕਰ ਰੂਪ ਜਿਤ ਰਤਿ ਰਾਜ

ਗੰਗਾ ਜਨਕ ਪਾਲਿਤ ਤਯਾਗਰਾਜ (ਮਾਟਿ)